

12

ONE YEAR

IN

SCANDINAVIA:

RESULTS OF THE GOSPEL IN DENMARK AND SWEDEN—SKETCHES AND OBSERVATIONS ON THE COUNTRY AND PEOPLE—REMARKABLE EVENTS—LATE PERSECUTIONS AND PRESENT ASPECT OF AFFAIRS.

BY ERASTUS SNOW,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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CONTENTS.

	Page
Extract of a Letter from Erastus Snow to the First Presidency. August 17th, 1850	5
Extract from the private journal of E. Snow	10
Letter to Z. Snow, Esq., of Canton, Ohio. February 14th, 1851	11
Letter to President Brigham Young. Liverpool, July 10th, 1851	12
Extract of a Letter from Elder Forssgren. July 1st, 1851	16
Extract from Elder Snow's reply. Rock Ferry, July 11th, 1851... .. .	17
DENMARK.—General Observations on the Country and People	18
SWEDEN.—General Observations on the state of the Country, politically and religiously—Visions, Marvellous Occurrences and Events—Present Prospects, &c. ...	21
POETRY.—Wife, Children, and Friends.	

INTRODUCTION.

THE author was born in the State of Vermont, November 9th, 1818; first believed the fulness of the Gospel in the spring of 1832; first saw the Prophet Joseph Smith in December, 1835, in Kirtland, Ohio, which was then head quarters of the Church, was ordained one of the Seventies the following spring, and has been engaged in the ministry ever since; was with the Saints through their persecutions in Missouri and Illinois; was in prison with the Prophets, Joseph and Hyrum, in Missouri; carried the chain for surveying the first town lots of Nauvoo; was one of the two Latter-day Saints who first entered Salt Lake Valley; has crossed the back-bone of the American continent four times, and travelled, probably, not less than eighty thousand miles on that continent, but never, until this mission, left his native shore, or was absent from his family more than one year at a time. And during a period of over twelve years, in which he has had a family, he has at no one time been permitted to remain with them so long as one year with the single exception of one year and twenty-nine days in the Salt Lake city, prior to this mission. Robbed and plundered in common with his brethren, he transplanted his family through poverty and deep affliction to that resting place. The first year spent in surmounting the difficulties of a new country, and while collecting materials for building, the voice of inspiration cried, "To the nations, oh! ye elders of Israel." His destination was Denmark; to be accompanied by brother P. O. Hanson, a native of Copenhagen, who had been mysteriously led by the Spirit to America, in search of the Kingdom of God, and found it in time to sup with the Saints their cup of afflictions, and accompany them to the mountains. Thursday, of the same week in which the mission was first intimated, was fixed for starting, though subsequent circumstances caused a little longer delay. The parting is left to conjecture. God be thanked for a family that amid the overflowing emotions of the heart never say "don't go." The journey over the plains, four hundred miles of mud, through Missouri; the trip through the States, crossing the Atlantic, visit in England, voyage from Hull to Copenhagen, the first scenes in Denmark, are all to some extent known to the English Saints, and however many associations of interest they might awaken, the writer has no design here to recapitulate them.

The pressure of business and haste with which these items have been thrown together, is the only apology for the use made of the following extracts of private letters, which were never intended for publication.

ONE YEAR IN SCANDINAVIA.

EXTRACT OF A LETTER FROM ERASTUS SNOW.

Copenhagen, Denmark, August 17th, 1850.

TO THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS; GREETING:

Beloved Brethren,—Knowing your anxiety, and your prayers and unceasing diligence for Zion at home, and for the welfare of the cause of God in all the world, I take great pleasure in writing to you at this time, to communicate to you a statement of the condition and prospect of affairs in this part of the vineyard, in which it has pleased God and my brethren to assign my labours for a season. * * * *

By the advice and consent of those of the Twelve who were in England, I concluded to take with me Elder George P. Dykes—he having preached before to the Norwegians in Illinois, and having a little knowledge of their language as well as manners and customs. I thought, if the Lord opened the way, to send him into that country, to open the door of the gospel among them.

The spirit of the Lord seemed to lead me to this city, to commence my labors. From my first appointment my mind rested upon Copenhagen, as the best place in all Scandinavia to commence the work, and every thing has since strengthened my convictions. It is the capital of Denmark, and was, at one time, the capital of the united kingdoms of Denmark, Norway, and Sweden. It is a beautiful city, strongly fortified, numbering about 140,000 inhabitants, and is by far the largest and most influential town in the kingdom; and from its central position, on the east side of the Island of Zealand, within sixteen miles of the Swedish shore, it affords an easy communication by steamboat to the principal places of Norway, Sweden, and Denmark. It is the seat of learning for all the north of Europe; and, I might add, of priestcraft, infidelity, and politics; and in my opinion, it possesses more of the spirit of freedom than any other place in this part of the world notwithstanding.

After the separation of Sweden, Norway still continued under the Danish

government until the fall of Napoleon, and then the Allied Powers, as a sort of punishment upon Denmark for her alliance with France, gave Norway to the king of Sweden; since which time Norway, though nominally subject to the Swedish king, has had her domestic legislature, and enjoyed a greater degree of political freedom than either of the other two countries.

The government of Denmark, until recently, was an absolute monarchy. The king and his ministry both made and executed the law, and the Lutheran clergy had the superintendence and control of all the primary schools, and public instruction of the country, with the exception of certain special privileges granted to the Jews, and to foreign mechanics who had been invited into the country. But no foreigner was permitted to attempt to proselyte from the "Evangelical Lutheran Church," or preach against her doctrines, on pain of being expelled from the country, which has been enforced against several foreign missionaries within the last ten or fifteen years; and would have been against us, in all probability, if we had come a little sooner. Mr. Peter C. Mönster, the Baptist reformer, introduced immersion, and now his followers number in Denmark about three hundred and sixty. At first he was fined, afterwards imprisoned, and when he had served out one term in prison, he would preach until the priests would cause him to be arrested and imprisoned again; and so continued until he was imprisoned six times, and three years in all. Meanwhile French philosophy, infidelity, and republican principles have been increasing in this city and throughout the country, until about the time of the late revolution in France, the death of the old king of Denmark afforded the Danish people an opportunity to reform their government.

The heir to the throne was kept at bay until a constitution or "ground law" was agreed upon, signed, and proclaimed, June 5, 1849. This secures to the people a "Rigsdagen" or legislature, to be elected by the people; and quite as much POLITICAL FREEDOM as is enjoyed in England. The press is sufficiently free and untrammelled for all purposes for which we wish to use it; and while it protects and supports the Lutheran Church as the State Church, it secures to the citizens the right to dissent and organize other societies; but the rights and privileges of such societies are to be defined by law. The old laws are to be enforced until the legislature shall organize the different departments of government, and provide all the necessary laws and regulations for carrying into effect the new constitution.

Lutheranism is protected by similar laws in Norway and Sweden. Not long ago some Methodists were expelled from Sweden, and quite recently some Baptists near Gottenburgh were arrested and sentenced to leave the country; and an appeal was taken to the king, and petitions sent in against the decision; and quite a war is going on in the Swedish papers about it; and I pray that it may be increased, until Norway and Sweden shall follow the example of Denmark. I feel quite willing that the Lord should use the Methodists and Baptists to prepare the way for the fulness of the gospel; for their systems are less exceptionable to the wicked, and they have more sympathy to sustain them. How truly can we behold in these things, as in every other move among the nations, the fulfilment of the words of Jesus in the Book of Mormon, that "when these things shall come forth among the Gentiles, the work of the Father shall commence among the nations, in PREPARING THE WAY for the restoration of thee, O House of Israel."

We landed here, June 14. The first legislature elected under the new

constitution was in session. They adjourned in July to meet again in October. The first session was occupied with the political and financial affairs, and they adjourned without providing the laws necessary for carrying into execution the provisions of the constitution relative to religious societies. There is a number of priests in the legislature, and they will stave off any action on the subject as long as they can. Among other important reforms that will be much in our favor, is the abolition of the odious internal passport system. Formerly their own citizens were liable to arrest and imprisonment, if they were caught even for one night beyond the limits of their own town or parish without a passport. This continual renewing of passports, signing and countersigning them by the police officers at every stopping place, and the inconvenience and expense attending it, has always been a source of great annoyance to those who wish to travel.

We have not been able as yet either to preach in Danish, or write for the press; and we have thought it wisdom not to create much excitement until we are fully organized, and speak the language better. Elder Hanson is now engaged in translating some extracts from our works, which I intend for the press. I intend, if the Lord will, soon to publish in Danish, a short history of the rise and progress of the Church, and its faith and doctrines. He had previously translated a few EXTRACTS from the Doctrine and Covenants, such as I thought wise for the benefit of the believers; also REVISED SOME CHOICE PASSAGES in the Book of Mormon. Brother Hanson had been so long in America, that he had become very dull in his native tongue; and having no Bible or any other Danish book with him in America, as might have been expected, his translation of the Book of Mormon was very imperfect, and will necessarily have to be thoroughly revised before it goes to press.

Last Monday, the 12th of August, we began to baptize, and baptized fifteen the first night, and eleven more during the week, making twenty-six in all. The greater part of these are from Mr. Mönster's followers, and the best he had; and many more of them are believing, while the rest of them are full of wrath and indignation. Mr. M. himself, who received us at first, and opened the way for us to form acquaintances with his people, now stands as it were upon a pinnacle, undecided whether to forsake his people or the truth; still he will not turn against us and those who have left him; his influence is exerted for good, and I still hope and pray that he may follow. Among those who are baptized are Germans, Swedes, and Danes—all, however, understand the Danish. They are well-grounded in the work and firm—We had with us one copy of Elder O. Hyde's German work, which we kept moving among the Dutch, and when we found any that could read English, we gave them English books; and to the Danes we read Brother Hanson's translation of the Book of Mormon and Doctrine and Covenants, &c. We have operated only in private, and in small family meetings; but we have now arrived at the time when we shall no longer seek retirement but notoriety. We hope soon to find a large public place, and we thank God that the seed has sprung up, and has deep root; so that if we are banished from the country, the work will spread.

The Lord has visited these believers with many visions, and dreams, and manifestations of the Holy Spirit, and some have told us that they had seen us in visions before we came. They have drawn out of us by their faith, every thing pertaining to the gathering, the redemption of the dead, &c., and drink it in as an ox drinketh up water.

I hope before long to have many of them scattered over the country, preaching the word. If the Lord permit, I shall endeavor to get the Book of Mormon published in the course of the fall and winter. I have not much means towards it as yet, but have the promise of backers in England, so that I trust the way will open for publishing by the time it can be properly revised, and I can know that it appears in Danish in its own native simplicity and truth. The literature of the great university of Copenhagen has long taken the lead in this north country, so that works published in Danish may be read and understood by a large portion of the Swedes; and as for Norway, although they have their rustic dialects, yet the Danish is the public language of the State.

I should like to know your minds about the Book of Doctrine and Covenants, whether, if the Lord should raise up much people in this country, and the way should be opened before us, it would be advisable to attempt to translate and publish it entire, or publish from time to time, such portions of it as circumstances shall seem to require. What little I have seen and learned, convinces me of this fact, that it is no easy matter to translate them with all the force and spirit with which those revelations are written in English. The English is much the richest language, and the IDIOM of the two are ENTIRELY DIFFERENT.

As far as my experience and observation extend, the Danes are a kind and hospitable people, especially the middle and lower classes; and a higher tone of morality pervading them, than exists in the corresponding classes in England and America; and if I mistake not my feelings, the Lord has many people among them.

Brother John Forssgren accompanied us to this place and stopped a few days with us, and then we blessed him and sent him on his way. The Lord is with him, he is full of faith and the Holy Ghost. From here to the home of his childhood where his relatives are, is about six hundred miles in a north east direction up the Baltic.

All that we have heard from the Valley since we left, was your General Epistle of April 12, which was brought from the Valley to the Bluffs by Mr. Livingston, and from there to Liverpool by Elder Pratt, a proof sheet of which was forwarded to me in a letter, which I received July 27, and after perusing it, forwarded it to brother Forssgren. It was a precious morsel to us all.

As to the signs of the times and the aspect of affairs among the nations of Europe, dark forebodings of the future seem to pervade all hearts, and the heads of the nations seem to be conscious that they are steering the ship of State in DANGEROUS SEAS. Denmark is at present the point of the greatest interest. The Dukedoms of Holstein and Sleswick, which are mostly German, have been in a state of REVOLT ever since the death of the old king. The new government has been unable to compel their submission. Several severe battles have been fought, and both parties still seem to be more and more desperate. On the 23rd and 24th July, a battle was fought in Sleswick, in which out of about 80,000 engaged on EACH SIDE, they sustained a loss of about 4000 EACH, according to their acknowledgments; but as the official reports have been kept from the public, it is generally believed that the loss was much greater. Over 3000 wounded were brought to this city, and all the hospitals had the appearance of slaughter-houses and the surgeons, butchers.

Considered by itself alone, this domestic war might not disturb the peace of Europe; but there is a secret at the bottom, which interests the great

powers. By a glance at the map, you will see that Denmark's stronghold at Elsinore holds the key to the Baltic, and taxes all nations who traffic upon her waters. This is an outlet for the Russian fleet, and for the commerce of Prussia and other German States, as well as Sweden. The German States, including Prussia, are aiming to establish a FEDERAL UNION, and to build a fleet, that they may be able to compete with the great powers of Europe. Sleswick and Holstein are essential to that union on account of their harbors upon the North Sea for their fleets. They being Germans, are like minded, and wish to throw off the Danish yoke; in doing which they have the support of all Germany. * * *

Since I commenced writing this letter, the postman has brought me one from brother J. Forssgren, dated Stockholm, Aug. 13th, of which I will give you a summary. He says he baptized his brother and sister, and one or two others at Geffle; and by request translated brother O. Pratt's pamphlet on the rise and doctrine of the Church; but the printers refused to publish it.

He next heard of a ship load of farmers about to sail for New York, and went to them, and while they were waiting for the vessel, he preached the gospel to them, and found them a humble people, who were looking for the redemption of Israel, and were going to seek for Zion in America.

He baptized some sixteen or seventeen of the farmers, and many more were believing. He ordained two elders and some teachers, &c., gave them instructions how to watch over and teach the company, and baptize others that should desire it. This he finished on the 7th inst., and preached the same evening at 5 o'clock p. m., in the woods just out of town. Having preached there once before, it had been noised abroad, and the grove was full of priests and people; the former, however, together with the marshal, were secreted behind trees and rocks.

He preached and bore testimony of the word with power, and many were pricked in their hearts. After he had closed and dismissed, the marshal, with the priests and police, arrested him, variously insulted him, marched him through the town, and proclaimed "the dipper," &c., and arraigned him before the governor of the city, and all the priests. Having an American passport he was sent to Stockholm. The king was not at home; neither the American charge-d'affairs. He was had several times before the courts in Stockholm, and when the American CHARGE came home on the 12th, he, with the judges, police, and all hands, tried to persuade him to quit his preaching; but he told them, the will of the Lord should be his will. He adds in a postscript, that they had concluded to send him out of the country; but he had not learned how they would send him. He further adds, that he should preach there by invitation the next eve. I immediately wrote to him, not to leave till he was obliged, and then to ordain such as were worthy, and come to Denmark.

Dear brethren, Elders Dykes, Hanson, and myself unitedly greet you and the saints of God, with warm emotions of brotherly love; and we pray our Father in heaven, that we may be preserved to rejoice together again in the flesh.

Yours truly and affectionately,

ERASTUS SNOW.

P. S. Aug. 20.—We have baptized thirty four persons, and more are ready. A very scurrilous letter about the Mormons, from America, has just appeared in a Copenhagen paper translated from a French paper. It is the first of the kind that has appeared.

E. S.

EXTRACT FROM THE PRIVATE JOURNAL OF E. SNOW.

After hearing of the arrest and treatment of Brother Forssgren in Sweden, I wrote to him to come over to Denmark and labour with us. A few days after I felt much anxiety for his safety; and fearing lest the Swedish government should either put him in close confinement, or smuggle him away privately to the United States, we unitedly prayed that he might be delivered and come to us in safety. I went to bed, and dreamed of seeing him in water up to his arms, and held by a man whom I understood to be an officer. I thought he was anxious to come to where I stood on the shore. The officer seemed waiting for the decision of his superiors, whom I saw with a crowd at a distance. He received his orders, but I could not understand them. Brother Forssgren was immediately released, and pressed hard through the water to come to me; but, before he got out of reach, the officer thrust his hand quickly under the water behind, and caught his leg or garment, and pulled his feet from under him, which dipped his head under water. I saw his perilous situation, but could not render him any assistance. Another man, of a kind expression of countenance, stood near them, to whom Brother Forssgren called with an agonizing voice for help. He went and raised his head out of the water, and made the officer let him go. He started again to come to me, and I awoke. September 18th, Brother Forssgren arrived in Copenhagen and related his story, which explained my dream. It runs as follows:—After being examined and bearing testimony before the authorities, civil and ecclesiastical, in Gefle and Stockholm, he was held as a prisoner at large in the latter place, not being permitted to preach or to leave town; but the newspapers published accounts of his doings and sayings, and his whereabouts in Stockholm, and the result was that many people flocked to see him, both from town and country. He was invited to visit among them, and to their mechanic club meetings. Thus he instructed many in private, and made many warm friends; and, as some began to desire baptism, the police took him by night and put him on board an American vessel, which was ready to start for New York; paid his passage, and requested the captain to see that he did not land until he reached New York. But Elder Forssgren soon won the friendship of the captain; and when they arrived at Elsinore, where the vessel called to pay toll, the captain landed him on Danish ground. Very soon after landing he was arrested by the Danish police, at the instigation of the Swedish consul of that place, and was about to be re-shipped for New York.

He now ascertained that the Swedish authorities at Stockholm, fearing that he might land in Denmark and recross the sound into another part of Sweden, had sent despatches to their consul at Elsinore, (the only place where the vessel would stop,) describing him and the vessel, and directing the consul to see that he was shipped to New York. He produced his American passport, and claimed the protection of the Hon. Walter Forward, American minister to Denmark, who had just landed in that place from Copenhagen.

My previous interviews had won the friendship of Mr. Forward, who quick-

ly came to his assistance, and effected his release, repudiating the aspersions of his enemies, and accompanied him to Copenhagen, where he arrived in good health, full of joy and the Holy Ghost, having been absent from us about three months.

The following extract from a private letter, which found its way into the "Frontier Guardian," contains some further particulars.

LETTER TO Z. SNOW, ESQ., OF CANTON, OHIO.

196 Norgesgade, Copenhagen, Denmark,
February 14th, 1851.

Brother Zerubable,—I have received, through Elder Pratt, the letters you sent him to be forwarded to me; and was very thankful for them, and perhaps you have expected an answer before now, but I have deferred writing as long as I thought I could in safety and have my letters reach you before you start for the Valley; and you will be able to carry a report of me up to this date, in case the letters which I sent by mail fail to reach my family. I was very much pleased at the good spirit which was breathed in your letters, and particularly that you were so decided about going to that peaceful home of Saints early in the spring.

Your appointment as Judge of the Supreme Court of Utah territory, was from the Lord, though it came through the President, and will doubtless be a blessing unto you, in a pecuniary point of view; and if you are wise in the use of it, may be a blessing unto many thousands.

* * * * *

I suppose the Valley news of a general nature you will have obtained from the papers; probably you will also see my letters in the *Star*, and learn a little how we prosper here.

This is a well fortified and pleasant city. The winter has been pleasant—but little snow; and about the temperature of New York. I have good health, and plenty of business, warm friends, and plenty of enemies.

This is a perfect priest-ridden and king-ridden people, but many honest souls among them. We have had some persecution in this city, (saying nothing of the flood of lies that always follows the truth), such as breaking up our meetings, stoning houses and windows and the like, but not so much here as in some other places in the kingdom.

Brother Dykes, who is now laboring in the province of Jutland, has had a hard time, and made some hair-breadth escapes from his enemies, but has been greatly blessed notwithstanding, and has baptized over fifty.

Brother John Forssgren, (whose persecution and expulsion from Sweden, I mentioned in my letter in the *Star*), has fared but little better in Denmark.

He and a Danish brother was mobbed, and variously maltreated lately in Roskilde, the old capital of Denmark; and after two days complete uproar in the town, they were expelled by the chief authorities of the town, against all law. Notwithstanding all these things, we rejoice continually in the Lord our God, who blesses our labors and pours out the Holy Ghost upon us and the Saints, with its gifts and blessings, visions and dreams, prophecy and healing, casting out devils, &c. We have baptized about one hundred and fifteen in this city, and have a good prospect. We are but miserable tools in the Danish language, at the best, but the Lord makes weak things become strong unto them who believe.

Pray for us continually, that we may do a good work.

I am now very busily engaged with brother Hanson, in translating and publishing the Book of Mormon; it is a very laborious and tedious work to get it issued clean and pure, according to the simplicity of the original; and requires the closest attention. I am publishing three thousand copies—have only one hundred and sixty-eight pages finished, it will take me till May or June. I circulate two hundred by the sheet, weekly.

Yours, &c.

E. SNOW.

LETTER TO PRESIDENT BRIGHAM YOUNG

15, Wilton Street, Liverpool, July 10th, 1851.

Beloved President,—As I intimated in my letter of last August, I have made an exertion, and through the blessing of God after eight months faithful and unceasing application, have succeeded in the translation and publication of the Book of Mormon, in the Danish language; a copy of which I hope to have the opportunity of sending you soon.

I have issued an edition of three thousand copies; I should have had it stereotyped, and issued a smaller edition first, if I could have found a stereotype foundry in the kingdom, but Denmark is a little behind the age in this as in most other improvements. They are now being thrown into circulation by the brethren, and a bookdealer of Copenhagen.

In the work of translation, I employed such help as the Lord furnished to my hand, feeling that it was better so to do, than to confide it to learned professors who were not imbued with the spirit of the work. I sought the acquaintance of several, but could not feel satisfied in spirit to confide the work to either of them. After brother Hanson became improved in his language, by a few months' practice, I set him to re-writing and revising his old translation, and soon a Danish lady, a teacher of French, German, and English, embraced the faith, whom I employed to assist in the work; but I did not allow it to go to press until I had become sufficiently acquainted with the language, as I believed to detect any error in sentiment, and given it a thorough review with them a third time.

I feel that I have done the best I could under the circumstances, and that the Lord has accepted it and will add his blessing. As the Saints began to peruse its sacred pages, the Holy Ghost descended upon them, and bore record of it in a marvellous manner, speaking to some in dreams, visions, and divers manifestations, which caused our hearts to magnify the Lord.

In September, I published a small work, entitled "The Voice of Truth to the honest in heart," containing a sketch of the rise of the Church and its doctrines; and in March I published one containing the articles of the Church, and several extracts of revelations, for the instruction and government of the Saints, and also a small collection of some of our best hymns, put into Danish, and adapted to the tunes used in Zion. These little publications were a great help to us, and a source of much joy to the Saints.

Those who have laboured as you have for many years in a cold world to preach the word of life, can easier imagine than I can describe the sensations of our bosoms on hearing the Songs of Zion in a foreign tongue, and the Saints relate their dreams and visions, and pray for Zion and the Presidency, and the travelling Elders and Saints throughout the earth.

On the 15th September, 1850, we duly organized "Jesu Christi Kirke af sidste dages Helels" in Denmark, consisting of fifty members. We had been baptizing and confirming from the 12th of August, but had operated privately in small family gatherings, for I felt constrained to refrain from any attempt at public meetings.

We now presented our organization and sketch of our faith, before the "Cultus-minister" and board of magistrates, and obtained permission to procure a place of worship and hold meetings, but he informed us that we might meet obstruction from the police.

Elder John E. Forssgren being banished from Sweden, arrived in Copenhagen on the 18th September. Soon after this elder Dykes was appointed to commence labour in Aalborg, in the province of Jutland, where he soon established a branch of the Church. I thought to send brother Forssgren to the island of Bornholm, which formerly belonged to Sweden, and has a dialect nearly allied to the Swedish; but he was positively refused a pass to that or any other province. The reason assigned by the president of the police department was, that he had taken upon himself, at the request of the Swedish government, to see to it, that Forssgren did not make his escape into Sweden. He has consequently remained in and about Copenhagen ever since, and has been a great help to me, for he was soon able to make himself understood by the Danes, as well or better than myself; besides, there were many native Swedes in Copenhagen, many of whom are now numbered among our best members.

During the winter a bill relating to dissenting religious parties, with very liberal provisions, was introduced into the legislature, but met with such powerful opposition from the bishops and their clergy in all parts of the state, that it was finally ruled out.

While this was pending many of the papers were teeming with misrepresentations about "Mormoniternes," and the chief bishop published a pamphlet against the bill, in which he detailed the usual catalogue of transatlantic lies about the Saints, and thought it the duty of government to "protect the people against this dangerous sect." Several marvellous cases of healing, and other manifestations of the power of God, together with the weekly distribution of 200 copies of a sheet of the Book of Mormon, contributed also

greatly to exasperate them, and arouse the demon of persecution, which came upon us almost simultaneously, in every place where we were sowing seed.

In Aalborg, where the Saints had secured a popular hall, the chief officer of police suppressed their meetings; and elder Dykes was mobbed in a neighbouring town, where he had begun to baptize, and narrowly escaped with his life. In Roskilde, where brothers Forssgren and Aagren had secured a hall and commenced preaching, they were mobbed, beaten, arrested, and banished from the town by the chief officers of police, while those that were known to have received them, paid the penalty with the loss of windows and the like.

In Hersholtm, where they next commenced, they fared but little better. In Copenhagen, our hall and the streets about it were thronged by a great crowd of journeymen, apprentices, sailors, &c., led on by the theological students, who turned our meetings into a "pow wow," dealing out all manner of threats and abuses, until we were finally obliged to cease our public meetings, while the police refused interference in our behalf.

Some private houses where we had small gatherings next became the object of vengeance. Near the same time also evil spirits attacked some persons in the Church, and manifested their power in many strange ways, and it took some time to entirely subdue them, all of which afforded lessons of wisdom and experience to the young Saints. They also made an angry demonstration upon brother Forssgren and myself, in our room at night, somewhat similar to that upon elders Hyde and Kimball, in Preston. My eyes were open to behold them, and through humble prayer we obtained power to withstand them and rebuke them from our presence and room. It seemed, indeed, as though the powers of earth and hell were combined to crush the work of the Lord in that land, but through much prayer and fasting we received strength, and the clouds began to disperse. We sent a deputation to the king with a memorial, a Book of Mormon, and my pamphlet. I shortly after heard of the Book of Mormon in the possession of the queen dowager (who is reputedly pious, and a lover of the Bible), who, as her "maids" reported, was so wrought upon by the presentation, and tale of the book, that excitement and alarm spread through her palace, and she was unable to leave her room for several days.

We were afterwards informed through the "Cultus-minister," who has the superintendence of all school and church affairs, that the government was disposed to allow us our regular course, and interpose no obstacles. After this, the police officer in Aalborg, by order of the "Cultus-minister," restored to the Saints their privileges, and we began also to enjoy peace and quietness in our meetings at Copenhagen. Branches were organized in Hals and Hersholtm, and the Saints generally increased in number, faith, and joy, in the Holy Ghost.

Before the adjournment of the legislature, a law passed in a modified form, sustaining religious freedom, and abrogating the old law which denied the rights of matrimony, and all other civil and social privileges to native subjects, unless sprinkled, educated, and confirmed in the Lutheran church. Yet there is nothing in the constitution or laws that guarantees us that protection in our worship, and in the exercise of our religious rights, which is afforded by the laws of England and America.

I now feel that "the shell is broken" in old Scandinavia, and the work of

the Lord will advance. Probably an earlier mission to that country would have proved a failure.

Though to you and others they might have seemed trifling, yet upon me the cares, anxieties, and pressure of circumstances attending the mission have weighed heavily. In the midst of them I have frequently been visited with encouraging dreams, in which I often saw brother Joseph Smith, yourself, or president Kimball, and received instructive lessons. In the midst of the exciting scenes of the winter, I saw myself and brethren navigating a dangerous stream, on a fishing excursion. Our vessel had neither steam nor sails, yet (by what power was not perceivable) it was slowly but steadily advancing against a rapid current, and we were drawing in fish.

In the spring three Icelanders who had embraced the faith in Copenhagen returned to their native land, with the Book of Mormon and pamphlets, two of whom I ordained and commanded them to labour among their people, as the Lord opened their way, to read, pray, teach, baptize, translate, &c., and one of them to return to me in the fall. They were mechanics, and the Spirit rested copiously upon them.

The total number baptized, including those baptized by elder Forssgren in Sweden, is about three hundred. The number of elders, priests, teachers, and deacons, ordained in branches, and travelling, is about twenty-five.

Towards the close of May I appointed brother Hanson and five others in pairs, supplied with books and pamphlets, to open new fields of labour: two to south Jutland, two to Bornholm, and two Swedes to that part of Sweden lying immediately across the Sound from Copenhagen. These last were instructed to go among their friends, circulate tracts, read, talk, pray, and baptize, secretly if they could, in a manner to attract the least possible attention from the priests.

The winter in Denmark was mild. Little snow, but much rain, and exceedingly thick foggy weather; this coupled with my anxieties and close application to the Book of Mormon, and my other duties, considerably impaired my health. Leaving the presidency with brother Forssgren, I resolved to join my brethren in conference at London, and rest and recruit myself a little season, by a change of labours and scenery.

I came by steamboat to Wismar, in Germany, and from thence to London; passing through the states of Mecklinburgh-Schwerin, Hanover, Belgium, and part of Prussia, by railway, and crossed the channel from Ostend to Dover. On my way I called upon a pious German nobleman, on the Elbe, with whom I had corresponded, and to whom I had sent a "Voice of Warning." He welcomed me to his family; and said he had begun to translate the Voice of Warning into German. His interest or curiosity became sufficiently excited to induce him, in a few days, to follow me to London; but when he learned that we did not believe in standing still to be killed, only when we were compelled so to do, he turned back with many *pious regrets*, thinking it utterly impossible to reconcile "Mormonism" with his favourite doctrines of peace and non-resistance.

We had an interesting and profitable time in London. Elders Taylor, L. Snow, and F. D. Richards, were present, and the American elders generally. The great Crystal Palace and its collected products of a world's industry, was the great theme of London, not to say of Europe and America. Since the June conference in London I have attended conference in Manchester and Preston, and spent about ten days with elder Joseph W. Johnson, in the

Preston and Clitheroe conferences, where he is doing a good work, reviving the dead in those old conferences. He wished me to remember him affectionately to you.

On the arrival of the "Fifth General Epistle," I forwarded it to Denmark, to be translated and published. I have the "Voice of Warning," and portions of the "Doctrine and Covenants" in process of translation. I expect to return in a few days, and I hope to be able before another spring to establish a monthly periodical, and publish some works also for circulation in the Swedish language. I should do violence to my feelings to close this epistle without expressing the gratitude of my heart for the deep interest of, and efficient aid afforded me by presidents O. Pratt, F. D. Richards, and others. Here I would say a word about the labours of brother Richards, and the grace of God that abounds upon him since the departure of elder Pratt, but with you it can add nothing, his works will speak for themselves. He honors his station, and feels its responsibility. I love him, and so do all the Saints.

Please present my affectionate remembrances to my beloved family when opportunity affords, and accept assurances of the same for yourself and family. "When shall we all meet again?" Echo answers—"When."

May the choice blessings of Israel's God rest upon you and all his people; and may a liberal share of that Spirit that is upon you be my portion, in the name of Jesus Christ. Amen.

I remain your fellow-labourer in the kingdom of God,

ERASTUS SNOW.

To B. Young, President of the Church of Jesus Christ,
of Latter-day Saints, in all the world.

EXTRACTS OF A LETTER FROM ELDER FORSSGREN.

Copenhagen, July 1st, 1851.

Beloved brother Snow,—Having received news from you through brother Dykes, I take pleasure in addressing you a few lines concerning myself and the church here universally. In the Copenhagen branch peace and union prevail. * * * Brother Dykes, in company with brother Jensen, from Aalborg, arrived here this morning in the steamer Juno. * * * The little ship Zion, of Aalborg, has stood through a dreadful storm in the last eight or nine days, which you may hear of through the papers before you get this. On Sunday, the 22nd, Elder Jensen and his brethren of the priesthood, came to the conclusion to go and baptize at a public place by the sea shore, which caused a great gathering of great and small, aged, middle aged, and young. To these, brothers Larsen and Jensen bore testimony of the truth, according to the spirit of the Book of Mormon, and warned the people

to flee from the church of the devil, and let them know those priests they had in those high steepled temples, were Gentiles, &c.

The ungodly became enraged, seized one of the brethren, and took him before the high priest; the whole body of the mob gathered round his house, to see what he would say and do. The priest with horror and affright, cried out, "away with him." Some took shelter in brother Olsen's house, but on the way were stoned, knocked into the gutters, and clothes torn off some. The mob then proceeded to the place of the Saints' worship, and began a hayoc on the house, all the windows went in as with a blow, and doors torn down. Sister Petersen, who resided in the small room, escaped through a window with a babe in her arms. * * *. The police and soldiers of the city guard were ordered out to quell the tumult, but all their efforts were in vain, till the artillery of heaven was moved upon. Sharp thunder and lightning and a shocking shower of rain came down upon them, which caused the mob to disperse for the night. Next day they began with more strength; all the windows of the Saints' houses were stoned to pieces; some of the women taken and dealt with in a brutal manner. Since the commencement of the uproar, all the Saints have been more or less roughly handled. Elder Jensen's manufacturing establishment has been threatened, but it stands good yet. The Saints' house of worship was unroofed, and part of the walls torn down.

For nine days has the town been in a dreadful tumult,—the police quarrelled among themselves, the citizens with each other, and the lower classes fighting among themselves. * * *

Brother Dykes arrived there yesterday, but was immediately taken and sent on board the steamer out of the way, that none of the Saints could see him. Brother Jensen made his escape on board a boat, unknown to his enemies. * * * He will now be with us for a short time, he is full of joy in the Holy Ghost. He will probably seek to talk with the king, to seek protection for the Saints in Aalborg. * * *

No news from those brethren lately sent out on missions. We hope to hear from you soon.

Your ever humble servant, and brother in the new and everlasting covenant,

J. E. FORSSGREN.

P.S.—Last week eight were baptized, and the work is taking root among the better quality of people.

AN EXTRACT FROM ELDER SNOW'S REPLY.

Rock Ferry, July 11th, 1851.

Beloved brother,—Yours of the first instant is received. * * *
I sincerely sympathize with the Saints in Aalborg in their trials, and pray

that the grace of God may be sufficient for them. I doubt not that what they did was with the purest motive; and I have faith in God, that he is able to overrule all for good in the end, and hope that it may contribute to arouse and combine the energies of the right minded in favour of truth and freedom.

I hope the scenes growing out of that public baptism, and the imprudent sayings of the brethren on that occasion, however painful the results, may serve as a lesson of wisdom and experience for all Saints in that land from henceforth.

Where a cold indifference prevails, a little *healthy excitement* to arouse the public mind to investigation may be profitable, provided it can be controlled, and the *truth kept before the people*. But Denmark is not England nor America—religious liberty is not grounded in the hearts of the people. They are under the influence of their priests and attached to their religion—once their feelings outraged, the voice of truth or reason cannot be heard. While a little fire kindled upon the hearth, in a cold day, is very convenient, all will admit the folly of firing the house, by which the inmates might be consumed or left houseless in mid winter.

Counsel the Saints in Aalborg to continue their little meetings for prayer and exhortation, if they can, without excitement: and if you can, you had better send them an Elder, not known there, to encourage and minister among them until I come, which I trust will not be long.

DENMARK.

GENERAL OBSERVATIONS ON THE COUNTRY AND PEOPLE.

Denmark Proper is but a small state, including the peninsula of Jutland and the islands of the Cattegat, and those of the southern and western parts of the Baltic, to which is attached the dukedoms of Sleswick, Holstein, Oldenburg and Lauenburg, the most of whose inhabitants use the German language. Her foreign dependencies, like those of Great Britain, are far more extensive than her home dominions. These have their peculiar dialects, and use the Danish language only in part, chiefly in public affairs and business transactions, and even her home provinces and islands have great dialectic peculiarities, to a considerable extent unintelligible to each other. But the literature of Copenhagen is the regular and standard language, if in truth it can be said to have a standard. But the language, like the people, is so surrounded and intermixed with others, that changes and improvements are very considerable, and its laws quite unsettled.

In the State of Norway, the Danish language is spoken and written generally and taught in her schools. And although they maintain their rustic

dialects, it is doubted if the old Norsk language has been used in printing since the days of the Reformation.

Iceland, probably, possesses quite as many associations of interest to the Danes as any other of their foreign dependencies. In my interviews with Professor Repp, he frequently took occasion to refer, with apparent pride and satisfaction, to his *native* Iceland, as the nursery of literature and keeper of the Danish records, during the barbarous and demoralizing wars that swept over Scandinavia. They still maintain their own literature, and have a translation of the Scriptures, but as their priests are educated in Copenhagen, and their merchants mostly Danish, the national religion, policy and impress of Denmark is stamped upon them as upon her other provinces. At present, with a territory larger than Denmark Proper, Iceland only numbers about sixty thousand inhabitants.

Denmark Proper is about in the latitude of Scotland, and has a climate somewhat similar. Unlike the cold mountainous regions of Norway and Sweden, it lies low, and by being to such an extent surrounded by water and interspersed with small lakes, preserves an equilibrium of temperature beyond what its latitude might otherwise indicate. Though it is sometimes visited with heavy falls of snow, and the severity of winter has congealed the salt water of the Belts and the sound, so that teams have crossed the ice between Denmark and Sweden. The islands, particularly Zealand and Fuen, the two largest, are rich and in a high state of cultivation. The country generally is poorly supplied with highways, and I sometimes found myself wandering from house to house and from village to village, through bye roads and footpaths, crossing sluiceways on a plank or pole, and at wet seasons, when the country was nearly half covered with water, obliged to wade through mud and water, or take a serpentine route through fields.

The country people, generally, live in small villages, miserable houses, with thatched roofs and clay floors, and are generally filthy and uncouth in their habits. In the large towns a degree of order and neatness is exhibited, and urbanity of manners, such as is common to English towns. Nearly every village, however insignificant, has its Church, and priest to receive their tithings, and attend to their spiritual wants. With regard to improvements, the Danes are sadly deficient in means or enterprise, probably both. They have but one piece of railroad, sixteen miles in length, from Copenhagen to a neighbouring town. The capital itself is still lighted with the old oil lamps, and the fire companies haul their hose and water on sheds with tubs and barrels. A telegraph is unknown in the country. The navy yard and fixtures, fortifications, public buildings, walks and gardens, of Copenhagen, would be a credit to any town or nation. The priests are often to be seen in the streets with their black gowns and white ruffles.

Their texts, sermons, worship, &c., defined by law, are uniform throughout the country, and repeated yearly. Their rites are similar to those of the Church of England. There is a universal observance of the numerous holidays and festivals common in catholic countries, but the sabbath is lightly esteemed. Sunday evening is usually selected for balls, and other amusements, and that is the time the theatres are thronged. The priests are by no means so pious out of church as to prevent their mingling freely in those amusements.

Churchgoing is, in late years getting much out of fashion, except on extra-

ordinary occasions. It is no uncommon thing in their popular churches, to see only eight or ten persons, but the priest is paid and required by law to perform services if there are two present.

I was very strongly impressed on an occasion of the consecration of a priest in "Frue Kirke," a splendid edifice, the pride of Copenhagen, patronised by the royal family.

At the east end, overlooking the altar, stands a marble statue, representing Jesus in the act of preaching, while on either side of the body of the church, at equal distances, stand the Twelve Apostles, each holding an appropriate insignia; for instance, Peter holding three keys, Matthew his pen and scroll, &c. These are all in marble, and were cut in Rome. Above these in the wall are the carved representations of young angels, with wings, while another larger one stands before the altar, holding a marble basin of water, for the sprinkling of infants. While the chief Bishop, surrounded by his clergy, in sacerdotal robes, was engaged in the services of the occasion, I asked myself these questions; If these were living figures, what would be their language to these men and this assembly? were they to give utterance to the doctrines they taught while living, how long would they be permitted to grace this building? I reflected that by the influence of these clergy, and at the instigation of this Bishop, was P. C. Münster repeatedly imprisoned for preaching to the people that they must follow Jesus down into the water and be baptized. This was the Bishop that thought it the duty of government to protect the people from this "dangerous sect"—the Latter-day Saints. These are the men, who, while they allow the people to have access to the Bible, put a padlock upon it and pocket the key. I exclaimed in my heart at the scene before me, surely the great mother of abominations, with her numerous progeny of the protestant family, after their fathers martyred Jesus and his apostles, transgressed his laws, changed his ordinances, broke his everlasting covenant, and drove the last vestige of his kingdom from the earth, have now placed their statues in her temples to grace her triumph.

I will here remark that there are a few honorable exceptions among the Danish clergy, whose voices have been heard in favour of religious freedom, and reformation among the people. Although there are a few persons that have a zeal for the Scriptures, and their diffusion among the people, yet the most of the Danish clergy discourage the use of them, by the masses, and under a cloak of charity, they long ago shrewdly procured the passage of a law giving a charitable institution, which they control, called "Veisenhuset," the exclusive right of publishing, importing, or selling the scriptures, in any shape or form, in the Danish language. The result is, that we sometimes may hunt whole neighbourhoods over and not find a copy of the Scriptures, except, perhaps, in church, or with the priest. The novelty of a new religion in the country, the excitability of the people, the control of the priests, over churches and school-houses; the fear of violence and damage, that deters men from leasing us houses; the restrictions of law upon street preaching and promiscuous assemblages; the spleen and jealousy of a well organised national police, are all no small obstacles in the way of getting truth before the people.

SWEDEN.

GENERAL OBSERVATIONS ON THE STATE OF THE COUNTRY POLITICALLY AND RELIGIOUSLY—VISIONS, MARVELLOUS OCCURRENCES AND EVENTS—PRESENT PROSPECTS, &c.

Although the ancient races of Scandinavia have become somewhat intermixed, and a strong analogy exists between the Danish and Swedish languages, and one country is more or less subject to the influence of the other, yet the state of society in Sweden and spirit of the people are, in many respects, quite different from that of Denmark. At present there is much less freedom, both political and religious, a wider difference between the toiling millions and the nobility and gentry, and more extreme cases of degradation. Until recently their laws have been inimical to emigration, and the influence of the Lutheran religion and policy of the government, have tended to perpetuate the evils rather than remove them. Yet with the masses, a much stronger religious feeling appears to exist than in Denmark, and a much more general diffusion and perusal of the Scriptures; and in the absence of that encouragement which they have a right to expect from the Lutheran clergy that swarm the country, the labouring classes who feel religiously inclined, have formed their little associations for investigating the Scriptures and edifying each other therein.

A few years since a man, by the name of Johnson, made considerable stir in the country, and taught quite extensively the prophecies that relate to the last days, the second advent, gathering, Zion in America, &c.; and although he did not baptize or organize a church in opposition to Lutheranism, yet he became very obnoxious to the clergy, and after being subjected to many of their stratagems and to imprisonment, he finally emigrated with a portion of his friends to Illinois, where he was killed not long since. But the spirit of the latter-day movements and events, which he infused among his countrymen, did not entirely leave or die with him. It is said that in one town there are as many as a thousand, and many in other places, who entertain his notions and look for important events.

It is also asserted that in 1840, (if my memory serves as to time) was published in the papers, in three different parts of the kingdom on the same day, a remarkable occurrence, said to have transpired the preceeding night, viz., the illumination of a church in the three different places, and in them the sound of delightful music, singing of Zion and the work of the Lord on the earth, when the churches were known to be closed and to possess no earthly means of illumination. I have seen it, but am sorry that I am unable to furnish at this time a translation of the sketch of the song said to have been sung in each of the three churches, and heard by many persons. In 1842 commenced in Sweden, what the Swedish papers call "Prædike Sygdom," (the disease of preaching) a strange manifestation of a spirit upon

sundry illiterate persons, otherwise perfectly healthy, by which they acted very curiously, preaching and prophesying marvellous things, and crying *repentance unto the people*. Nor was it confined to men, but women also and even babes, under the same influence, opened their mouths, and testified marvellous things, to the great astonishment of many. And when the excitement could not be hushed by the priests, the doctors were called to their aid, who decided it a sort of monomania, and thereafter every person, so soon as they manifested any of the above symptoms, were immediately confined in hospitals or lunatic asylums, and no one allowed to see them until they were cured of their preaching.

During the last year or two, the Swedish papers report several cases again of the "Prædeke Sygdom" in different places, but the doctors are pushed forward to nip the spirit in the bud. The doctors were ordered to examine brother Forssgren for the same purpose, but his American passport and general appearance admonished them to take another course. One of those families consisting of seven persons, including two small children, resolved at all hazards to make their way to America, and actually travelled on foot several hundred miles, from the upper part of Sweden to Gottenburg, where they arrived too late for a passage last fall, and they made their way to Copenhagen and came immediately to our meetings, and received the Gospel with great joy, and have proved to be an excellent spirited family.

A strong dissatisfaction exists in Sweden with regard to reigning institutions, religious and political, and the opposition is strengthening itself daily, and becoming more thoroughly organized for efficient action. It has its seat in Stockholm, and extends its influence throughout the country, chiefly among the mechanic associations, and farming interests. Elder Forssgren found warm friends among the leaders of this party. The king is favorably disposed towards the popular wants, while the majority of the nobility and clergy seem struggling to maintain their power and influence. While measures for reform and extension of liberty, which had been submitted by the king, were under discussion before the legislature last winter (which finally failed) insurrectionary movements were set on foot in Stockholm, and large quantities of troops from a distance were called to maintain order, till the close of the legislature. One of the reform leaders writing to brother Forssgren in March, congratulates us on the liberty we enjoy in Denmark, and the success of our mission there, and says, "no such good has yet come over poor Sweden;" but, he adds, "we still labor in hopes, and are doubling our diligence." The same writer says that (using the documents furnished him by ourselves) he had published several articles refuting the newspaper charges against the Mormons.

A recent letter from elder Forssgren's father, brings news of a newspaper war between the two parties, in which the defender of reform principles animadverted severely upon the priests for their tyranny and oppression of people who had no confidence in their doctrines, and he fails not to charge home upon them with effect, the expulsion of "Mormoniten Forssgren," without judge or jury. I shall continue to watch with deep interest every movement in Sweden, until the yolk is broken, the fetters burst, and Israel that is pent up in those north countries goes free. I cannot feel satisfied to close this brief review of Sweden without treating my readers to a sketch of the vision of Charles XI, king of Sweden, which I find in the Danish over his seal and signature, attested by five officers of state, who were with him on the occasion.

Being ill, and of an unusually melancholy frame of mind, he raised himself in bed, about twelve o'clock at night, and on looking towards the window that commanded a view of the legislative hall, saw a light in the hall. The officer in attendance assured him it was only the reflection of the moon's rays upon the windows. Partly pacified with this explanation, he turned himself in bed to seek repose, but being troubled in spirit, he shortly looked and saw the light again. He then demanded of another officer, who that moment called to enquire after his health, if a fire had not broken out in the legislative hall. This man offered the same solution of the light as the first, but on gathering his garment around him, and going to the window, the king not only saw more distinctly a light, but also the appearances of personages in the hall, whereupon he called immediately for the master of the watch, with the keys, and accompanied him and four others to the hall. The king directed him to open the door, but by this time fear had seized upon him and all the others, so that each in turn refused to open the door, and besought the king to excuse them from the task. At their words the king himself began to fear, but renewing his courage he seized the keys and said, they that fear God have nothing in this world to fear, perhaps the gracious Lord will reveal us something, will you follow me? they tremblingly answered, yes.

As the king opened the door he drew back with terror, but strengthening his resolution he entered and saw a large table surrounded by sixteen grave looking men, with large books before them, and a young king standing at their head, at the motion of whose head they all smote hard upon their books. As he turned himself he saw blocks with instruments for beheading, and executioners, and at the motion of the young king the grave men smote upon their books, and the executioners began the work of beheading. Those beheaded were all young noblemen. The blood flowed down the floor. So real did it appear, that the king examined himself to see if the blood did not cleave to him. As he looked beyond the table at the right of the young king, he saw a throne, partly upset, and a man about forty years of age, whom he took to be the premier, standing near it. "I approached the door," continues the narrative, "and exclaimed, gracious Lord, when shall these things be? I received no answer. Again I cried, Lord, when shall these things be? I received no answer, but the young king motioned with his head, while the others smote hard upon their books. I cried the third time loudly, gracious God, when shall all this take place? The young king then replied, not in your day, but in the sixth reign from yours, and that king shall be as you see me to be, then shall be a time of trouble, and the throne well nigh cast down, but it shall be established after the shedding of much blood. He shall sustain and strengthen it, (pointing to the man by the throne), and after shall Sweden experience great prosperity and blessings, such as she has never enjoyed." Further particulars were explained to the king which I do not here give, but the above is the substance, and then the vision vanished, and the king and his men found themselves alone in the hall, with light in hand, and all appeared in its natural state. Whether true or false, the vision is not without its influence upon Sweden. The present incumbent is the sixth prince from Charles XI.

POETRY.

Had the author of the following lines known the calling and mission of the Latter-day Saints, he would have, most unquestionably, represented them in his song; as it is, we offer it to our readers, assuring them that we often appropriate it to our own use.

WIFE, CHILDREN, AND FRIENDS.

When the black letter'd list to the gods was presented—

A list of what Fate for each mortal intends:

At the long string of ills a kind angel relented,

And slipp'd in three blessings—wife, children, and friends!

In vain surely Pluto declared he was cheated,

For Justice divine could not compass her ends:

The scheme of man's folly, he said, was defeated,

For earth became heav'n with wife, children, and friends!

If the stock of our bliss is in strangers' hands vested,

The fund ill secured off in bankruptcy ends;

But the heart issues bills that are never protested,

When drawn on the firm of wife, children, and friends!

The soldier, whose deeds live immortal in story,

Whom duty to far distant latitudes sends,

With transports would barter whole ages of glory,

For one happy hour with wife, children, and friends!

But valor still glows in life's waning embers;

The death-wounded tar, who his colours defends,

Drops a tear of regret as he dying remembers

How blest was his home with wife, children, and friends!

Though the spice-breathing gales o'er his caravan hovers,

While 'round him the fragrance of Arabia descends,

Yet the merchant still thinks on the woodbine that covers

The bow'r where he sat with wife, children, and friends.

The dayspring of youth still unclouded by sorrow,

Alone on itself for enjoyment depends;

But dreary's the twilight of age when it borrows

No warmth from the smiles of wife, children, and friends!

Let the breath of renown ever fresher and nourish

The Laurel that o'er his fair favourite bends;

O'er us wave the Willow, and long may it flourish,

Bedew'd with the tears of wife, children, and friends!